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ARTICLE III.

THE LETTER OF HOLY SUNDAY:

SYRIAC TEXT AND TRANSLATION.

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Presented to the Society October 30th, 1889.

IN June, 1889, I received from Urmî a manuscript, copied in 1885 from a much older one that was not to be obtained, in which are written the following compositions :

1. The narrative of Moses, Approved in Prophecy ;
2. The letter of Holy Sunday, that descended from Heaven upon the hands of Athanasius, Patriarch of Rome ;
3. The Martyrdom of Giwargis (i. e. George) ;
4. The narrative of Arsânis (Arsenius), King of Egypt ;
5. Sundry Church Services, Prayers, Rules of Magic, etc.

The manuscript (copy) consists of sixty-two pages of fair Nestorian script, the written page about $7\frac{1}{2} \times 5\frac{1}{2}$ inches in dimension, with eighteen lines to the page. There are many slips of the scribe, and no little false pointing ; but it is not a bad modern copy.

The second of the above compositions is a different recension of the tale which I communicated to the Society in Vol. XIII. of the Journal, pages 34-48, under the title of "The Extremity of the Romans." The differences are so great that I have deemed this form of the tale worth publishing on that account, as well as by reason of its own interest, and the light and correction it furnishes for the understanding of the text of the former one.

The composition occupies about eleven pages of the manuscript. I have retained the (indifferent) interpunction of the text, adding nothing of my own, but generally omitting the pointing of the letters, as unnecessary. Abbreviations in the manuscript are marked by a sign like our colon, at the end of the abbreviated word, and sometimes in the midst of an abbre-

viated suffix-pronoun. Such words I have retained as they were written, since no cases occur where the reader will be easily misled.

For other matters respecting this story, see the previous communication, "The Extremity of the Romans," above mentioned, and also the notes at the end hereof.

The following is the Syriac text:

TRANSLATION.

[Relying] on the strength of our Lord Jesus Christ, we begin to write THE LETTER OF HOLY SUNDAY, that descended from heaven upon the hands of Mar Athanasius, patriarch of the city Rome; which is the Third Letter. Our Lord, aid me in thy mercies. Amen.

In the year one thousand one hundred and forty years according to the numbering of Alexander, son of Philip the Macedonian (i. e. A.D. 829).

First, we make known to you, beloved in God and faithful in Christ, brethren and friends and kinsmen, priests and deacons, and the whole congregation of true Christians from one end of earth to the other (*lit.*, from extremities to extremities of the earth), of the west and of the east, and children of the north with

اَلْمَسْرَى حَسِيبًا مُتَبَّعًا: اَوْلَى مَلَمَدًا. سَقْتَمْ. ٥٤٥. مَعْدَدْ
وَاهْجَمْ. اَنْ-١٤٣ جَسَدْ مَنْ مَعْدَمْ حَسْقَنْدَمْ. مَدْكَ لَعْدَهْ
مَعْقَدْنَا جَلْهَهْ مَلْحَمْ اَلْمَ: مَدْكَ حَسْقَنْدَهْ مَلَهْ مَعْتَمْ. جَمْدَهْ
حَلْمَهْ. لَهْ: لَهْ لَهْ مَلْحَمْ حَلْمَهْ. حَلْمَهْ جَهَسْ حَلْهَهْ ١٤٣
جَاهَهْ. مَنْ لَهْ: لَهْ لَهْ مَمْسَهْ لَهْلَمْبَهْ. سَهْمَهْ اَنْتَهْ
فَلْهَهْ لَهْ بَهْلَهْ مَلْهَهْ مَلْهَهْ. مَهْمَهْ ٥٤٤. مَنْ لَهْ اَهْ: مَهْ

صلوة لف مختصرة ٥٠ ص: **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** حنف ملخص: صلوة
٥٠ ص: صلوة. تسلم **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**: من صلوات **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
ملخص: صلوة صلوة ٥٠ صلوات. ٢٧٣: اعتصموا: ١٥٥ مختصر
٥٠ صلوات: شهود على حفظنا. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**: صلوات ٥٠ صلوات
مختصرنا: شهود على حفظنا.

the south, those of every state with those of every degree, both lovers of God and beloved for God's sake, spouses of the heavenly bridegroom, those that are in the one gospel net—beloved, listen and hear, that I may make known to you this Letter that descended from heaven to men because of the laws and commandments, in order that they might keep and do them, and on account of the threatenings and heavy stripes that God will bring upon them if they keep not and do everything that is written in this Letter ; which was sent from God to the church of Constantinople in the days of Athanasius, patriarch of Rome. Peace be with you, and favor, from God our Father and from our Lord Jesus Christ.

In the year one thousand and ninety-four of Alexander, son of Philip, on the twenty-fourth of Nisan (i. e. 24 April, A. D. 783), this Letter descended, above the temple of the Apostles Peter and Paul, when there were assembled in the temple twelve bishops and a hundred priests and deacons, beside the many people that were there in the temple, who were twenty-three thousand in number, men old and young, and children and maidens;

مَعْلَمَةٍ حَسْنَى ٢٤٥ لَعْنَى: حَتَّىٰ هَذَا مَكْمَلًا ١٣٥
مَعْلَمَةٍ حَسْنَى ٥٥٥: مَعْلَمَةٍ حَسْنَى هَذَا ٢٤١ حَدَّىٰ. وَهُوَ
مَعْلَمَةٍ ١٠٣٥ لَكَمَا. ٢٥٣٥ ٢٧٥٣٥ ٦٣٥ هَذَا مَعْلَمَةٍ أَعْلَمَى.
مَلْعُومٌ حَسْنَى بِمَعْلَمَةٍ مَذْكُورٍ ٢٤٥ لَعْنَى ٦٣٥ حَمَّةٌ حَمَّمَا. ٣٣١
لَا لَيْكَمَا ٥٥٣ حَمَّمَا ١٤٣ بِكَمَا. بِكَمَا. لَكَمَا هَذِهِ مَسْطَىٰ وَمَدْنَىٰ لَكَمَا
بِكَمَا وَبِكَمَا. ٣٣١ ٥٣٦ بِكَمَا. مَصْبُورٌ مَصْبُورٌ لِلَّاتِسْتَ. ٥٣٦
مَذْكُورٌ ٥٣٦ ٢٧٥٣٥ ١: أَيْمَأْ بِكَمَا صَدَ أَنْدَى حَمَّمَا. ٥٣٦ لَكَمَا
صَدَ فَمَا مَرْمَمَا بِكَمَا مَدْنَىٰ بِكَمَا ٥٣٦ لَهُ سَرْبَرٌ: مَعْلَمَةٍ.
مَعْلَمَةٍ حَسْنَى بِكَمَا بِكَمَا ٦٣٦ ٢٤٦ حَدَّىٰ لَعْنَى ٦٣٦ حَسْنَى مَعْلَمَةٍ.
مَعْلَمَةٍ سَوْنَى لَكَمَا هَذَا ٦٣٦ لَا ٦٣٦ مَعْلَمَةٍ بِكَمَا ٦٣٦ لَكَمَا.
مَعْلَمَةٍ ٥٤٦ حَلَّمَهُ حَدَّىٰ نَصَّا. عَهَّٰنَى مَعْلَمَةٍ مَعْلَمَةٍ لَعْنَى حَتَّىٰ حَتَّىٰ.
شَهِيْنَى هَذِهِ مَعْلَمَةٍ. ٥٤٦ لَعْنَى شَهِيْنَى: حَلَّمَهُ: حَدَّىٰ نَصَّا لَا هُوَ أَنْدَى هَذِهِ

as they were standing and praying and making request from God, the daytime changed and became night, and a wonder came to pass such as never was its like.

Then a disciple of the blessed Mar Athanasius went outside, and lifted up his eyes to heaven, and he saw, not on earth nor in heaven, this Letter, that was hanging above the temple, that was written on a tablet of crystal. And he saw, and ran to the temple, and saluted (*lit.*, blessed) and did reverence to Athanasius, and said: My Lord, go out and see the wonder, the sign that is hanging between earth and heaven. But he said to him: My son, remain first, that the oblation may be offered which the living and the dead are looking for and awaiting. And after it was offered all the church poured forth and went out with Athanasius the patriarch. And he decreed a curse, to the purport that whosoever heard should not delay from coming to the holy church.

And there were assembled much people, priests and deacons, seven thousand men besides the former ones, and the patriarch Athanasius among them ; until there remained no one of the children of the faith of the Christians that did not come to the church, except those women for whom it was not [proper] that they should enter the church.

And as they were standing and weeping, and making supplication with weeping from God the Lord of all, because the daytime had changed and become night, and when there had been darkness one hour, and abundant tears had been shed, then was heard a voice within the temple, such as there has not been its like ; and the people that heard multiplied their sobbing tears of repentance before God. Mar Athanasius, the patriarch of Rome, took the lead,† and put on white garments, and clothed himself with a white priestly robe, and all the people [put on] white garments, every one according to his ability, and they also purified themselves from defilement and sin. And the patriarch Athanasius stood and spread forth his priestly garment, in which he was clad, in the sight of every one ; and this Letter separated and

* Perhaps to be emended to **خَوَّ**, since the scribe may have inadvertently repeated the word two places back.

† Perhaps "rose" is better, reading خ for خ .

حَكَمَتْنَا مُهَمَّدًا مُهَمَّدًا : مُهَمَّدًا مُهَمَّدًا لَكُمْ مُهَمَّدًا . حَكَمَتْنَا
أَعْنَى : مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا : إِنَّمَا أَنْبَهَتْنَا مُهَمَّدًا
أَنْبَهَتْنَا مُهَمَّدًا مُهَمَّدًا . جَمِيعًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا :

مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا .

مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا لَكُمْ مُهَمَّدًا . جَمِيعَتْنَا مُهَمَّدًا لَكُمْ مُهَمَّدًا سِرًا .
لَكُمْ مُهَمَّدًا مُهَمَّدًا إِنَّمَا مُهَمَّدًا : مُهَمَّدًا لَكُمْ مُهَمَّدًا مُهَمَّدًا
جَلَّتْنَا : مُهَمَّدًا لَكُمْ مُهَمَّدًا أَسْهَدَنَا مُهَمَّدًا لَكُمْ مُهَمَّدًا يُحَمِّدُنَا
لَكُمْ مُهَمَّدًا حَقِيقَتْنَا شَهَادَةً لَكُمْ مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا
وَمُهَمَّدًا لَكُمْ مُهَمَّدًا . مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا . مُهَمَّدًا مُهَمَّدًا
مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا مُهَمَّدًا

loosed itself and descended (or, moved and started and descended); and he received it on his arms with prayers and with tears and with sadness. And he read it and expounded it in the sight of all the people, three times, while they were crying out, Holy, Holy, Holy (that is, *ἄγιος*, *ἄγιος*, *ἄγιος*), Our Lord have mercy upon us ! who hath sent his signs and his wonders to-day.

And this Letter was written thus :

“ Woe to the cursed people that knew not their God ; for I wrote and sent to you the first letter—and ye did not anything that was in it—in the year one thousand and forty-two of Alexander the Macedonian (i. e., A.D. 731) ; and I sent another in the year one thousand and fifty (i. e., A.D. 739), that peradventure ye might turn you from your hateful doings of your bodies, and from whoredom, and [from] your tongues that speak falsehood, and keep the day of Sunday that I commanded you. But if ye do not keep [it], behold, I will send upon you hard times, and earthquakes,† and burning (or, fever), and the locust, and commotions,

* Probably an error for **مُهَمَّدًا** ; very easy in Nestorian script.

† As the MS. reads, we should render ‘filth’ instead of ‘earthquakes.’ But I suppose that the **مُهَمَّدًا** of the MS. is a slip (very easy in Nestorian script) for **مُهَمَّدًا**.

and pestilences, and the small locust, and the creeping locust, and darkness, and manifold plagues ; which without diminution I will send upon you, because ye have not kept my holy day of Sunday, because of your faithlessness and your withdrawal from the holy church. And if ye will not hear the voice of my words and turn to me, I will wipe off all flesh from the earth ; and they shall no more forsake their faith after that they have received the knowledge of the truth.

"And moreover, I say to you that ye swear not at all by my name, [nor] by my mighty arm ; for, if ye do not turn, I will do to you like the days of Noah, when I brought the flood upon the face of the whole earth. Then, indeed, men turned to the former wickedness ; but ye thrust away the widows and the poor and the wretched from your doors, and upon them shew no mercy. Behold, also, to the Hebrews I gave a law, by the hands of Moses ; and more than ye they pay tithes and give to the poor, and to the strangers sprinkled among their congregations they give alms, and they keep all my laws and my words,

although they have no superfluity. But ye have not kept my words, ye to whom I gave holy baptism, and who know the three Persons of the adorable Trinity. Ye have become transgressors and not obedient, and neither to my words have ye hearkened nor my commandments have ye kept. Now then I swear to you by my mighty arm, if ye do not hear and turn yourselves from your evil doings and from your hateful ways, and give alms to the poor, and keep the day of Sunday from the ninth hour of Saturday even till the dawn of Monday, behold also I will send upon you savage wild beasts that will devour the flesh of men, and will devour your sons and your daughters before your eyes and beneath the soles of your feet, and they shall die. And moreover, I will send upon you flying serpents, that will devour the breasts of your women who speak falsehood and set the church in commotion. Verily, verily, I say unto you, if also ye will not hearken to these my words, which I commanded you formerly, I will send upon you serpents, I will bring down upon

كَلَمَّةٍ، وَأَعْلَمَةٍ. وَكَلَمَّةٍ مَلَامِحَهُ: وَكَلَمَّةٍ مَلَامِحَهُ
عَبْدَهُ. بَلْ أَعْلَمَهُ، فَهُوَ كَلَمَّةٌ، وَأَعْلَمَهُ كَلَمَّةٌ: لَا جَنْبَرٌ. وَلَا لَا جَنْبَرٌ
عَبْدَهُ مَبْهَمًا، وَسِمْعَهُ مَسْمَعًا، وَجَنْوَهُ جَنْوَهُ. وَلَا مَدْنَا أَلَا حَمْ. وَلَا
حَمْدَهُ، وَمَهْدَهُ. وَلَا حَمْدَهُ مَهْدَهُ. وَلَا حَمْدَهُ كَلَمَّهُ: وَلَا
كَلَمَّهُ كَلَمَّهُ، وَلَا كَلَمَّهُ، وَأَسْمَهُ حَمْدَهُ حَمْ. وَلَا كَلَمَّهُ: أَلَا
لَهَدَتْ. لَا حَمْدَهُ كَلَمَّهُ، وَلَهَدَتْ: كَلَمَّهُ، لَهَدَتْ. وَلَا مَهْدَهُ
حَمْ: وَكَلَمَّهُ كَلَمَّهُ، وَلَهَدَتْ مَهْدَهُ كَلَمَّهُ، لَهَدَتْ مَهْدَهُ. أَلَا
أَهْمَدَهُ كَلَمَّهُ لَهَدَتْ. وَكَلَمَّهُ كَلَمَّهُ، سِمْعَهُ كَلَمَّهُ، وَصَدَقَهُ
صَدَقَهُ. وَأَصَدَقَهُ مَهْدَهُ كَلَمَّهُ، وَسِمْعَهُ كَلَمَّهُ، وَلَهَدَتْ. وَلَا أَلَّهُ لَهَدَفُ
مَهْدَهُ كَلَمَّهُ، يَصْدَقُهُ. وَلَا يَمْلَأُهُ كَلَمَّهُ. وَلَا يَمْلَأُهُ كَلَمَّهُ

you hailstones and overwhelming waters, and I will kill you, and all your cattle, even to the twenty-fourth of the First Tishrîn (i. e. 24th of October), that ye shall say: This is that which God said to us; we have not done [it].

“And if ye do not keep the holy day of Sunday and the day of Friday, behold, I swear to you, both by the resurrection of the dead and by the ministry of the angels (or, that No! by the resurrection of the dead, and No! by the ministry of the angels), that I will by no means deliver you, nor will I make to pass from you anything whatsoever that I was minded formerly to do to you. If ye will keep my laws, then be ye in fasting [and] prayer, remembering your souls.

“And again I say to you that every believer, of the labor of whose hand I give to the holy church, I will recompense him in this world and in the world to come, thirtyfold and sixtyfold and a hundredfold, and I will write his name in the book of life. But if any one lend† to his neighbor and raise usury upon him, my

* Perhaps an error for **لَهَافٌ**.

† I correct **لَهَافٌ** of the MS. to **لَهَافٌ**, which seems to be required. A modern scribe might easily make the change, through unfamiliarity with the (not infrequent) phrase. As the MS. is, it reads ‘add’ instead of ‘lend.’ ‘If any one proceed to take usury from his neighbor,’ etc.

wrath shall be upon him, and mercy shall not be upon him. And if he has a grudge against his fellow or against his neighbor, let him not take the sacrament nor the oblation until he be reconciled to him. Against my word ye shall not transgress. And if any one lie in wait for (*lit.*, watch silently against) his fellow on the day of Sunday, he shall not have remission of sins.

"Observe the great day of Sunday; in it (i. e., on that day) be ye in love one with another, because the Holy Spirit broodeth over you. And in it (i. e., on that day) give alms to the poor, that ye may find mercy before my judgment seat, when before it shall enter all the families of the earth to the judgment in which there is no respect of persons. And do ye honor the priests of God, who sacrifice the living Lamb, that mercy may be upon you in the world to come. But those that despise them, my wrath shall overtake them, because the priests are the salt of the earth, and the ministers that do my will and teach you the judgments of the holy church. But if ye will not hearken to whatever I

اَمْ حَمْدَهُ حَمْدَهُ حَمْدَهُ . ۝ اَمْ حَمْدَهُ لَهُمْ مُمْدَمَهُ . مَنْ اَعْصَهُ
مَنْ مُنْصَمَهُ : اَعْتَدْ مُنْصَمَهُ : ۝ لَهُمْ مُمْدَمَهُ ۝ لَهُمْ مُمْدَمَهُ لَهُمْ مُمْدَمَهُ
لَهُمْ . ۝ لَهُمْ لَهُمْ بِسْمِهِ مُمْدَمَهُ بِسْمِهِ : ۝ لَهُمْ اَعْصَمَهُ
عَصَمَهُ لَهُمْ اَعْصَمَهُ ۝ اَعْصَمَهُ عَصَمَهُ . ۝ اَعْصَمَهُ عَصَمَهُ مَنْ
عَصَمَهُ . مَهْمَلَهُ . لَكَ مَلَهُ اَذْنَانَ اَذْنَانَ قَصَمَهُ . ۝ اَعْدَنَ اَعْتَدْ لَهُمْ
اَعْصَمَهُ عَصَمَهُ اَسْتَفْعَمَهُ . ۝ اَبْدَأْ لَكَ اَذْنَانَ مَهْمَلَهُ حَمْدَهُ . مَهْمَلَهُ
حَمْدَهُ ۝ اَهْمَدَهُ بَعْدَهُ مَنْ مُمْدَمَهُ بِسْمِهِ :

مُمْدَمَهُ ۝ اَهْمَدَهُ اَبْدَأْ مَلَهُ اَهْمَدَهُ مَنْ مُمْدَمَهُ : ۝ اَهْمَدَهُ مَعْذَلَهُ
حَلْقَلَهُ مَعْذَلَهُ . ۝ لَهُمْ مُمْدَمَهُ بِسْمِهِ . اَهْمَدَهُ مَعْذَلَهُ نَسْنَسَ حَمْدَهُ .
نَسْنَسَ ۝ لَهُمْ حَمْدَهُ اَعْصَمَهُ . ۝ مَلَهُ اَهْمَدَهُ مَنْ مُمْدَمَهُ اَهْمَدَهُ
اَهْمَدَهُ مَنْ مُمْدَمَهُ . مَنْ اَهْمَدَهُ لَهُمْ لَهُمْ لَهُمْ لَهُمْ

say to you, I will send upon you chastisements and evil plagues and divers diseases and plagues abundantly hateful, and ulcers from which worms shall breed ; and again I will send upon you evils, and I will obscure the light of the sun from your faces, and I will turn away from you my face from you (*sic*). But if ye will hear and be obedient to my words, and turn yourselves to me, and keep my holy day of Sunday, and do continually that which I wrote to you, I will multiply your possessions, and will bless your labor, and I will deliver your bodies from the divers diseases ; upon all the earth I will work mercies, and I will turn my face toward you, and I will bless the labor of your hands, and will bring upon your seed the early and the latter (*lit.*, heavy) rains in their season, and will satisfy you with good things from my heaven."

And when this Letter had been read, a voice was heard from heaven that said : Believe, ye sons of men, believe, and do not doubt. And with the voice the temple was filled with sweet and delightful odor, such as its like has not been among men ; and a voice was heard from heaven that said : Blessed be the honor of the Lord from his glorious place forever.

Now I, Athanasius, patriarch of great Rome, when I read and heard these that are the words of our Lord, I wrote a copy of this Letter, and sent it to all the ends of the earth, and to all the corners of creation, that it might both go and reach even the goings down of the sun. And now, then, I swear to you, brethren and beloved, who are in every place, No ! by the strength of our Lord Jesus Christ, and No ! by the strength of the adorable Trinity, and No ! by the assemblies of angels and the troops of cherubim, and No ! by the holies of seraphs, who cry Holy, Holy, Holy, Lord God Almighty, and No ! by the prayers of the holy apostles Peter and Paul, and No ! by that Spirit that spake by the mouth of holy prophets and apostles, and No ! by the crowns of martyrs—that this Letter was not composed out of the mouth of men. Let there be no one to doubt respecting this Letter ; but when it shall have come to your presence, do ye write it out, and send it to those [who are] round about you. But every one that hears and does not take a copy of this Letter,

and send it to the cities and the convents and the monasteries and the monastic orders, judgment shall be upon him therefrom. And those that believe in this Letter, mercies shall be upon them.

And again I swear to you, brethren and beloved, who are in every place, No ! by the Great Strength, and No ! by His mighty and lofty arm, and No ! by the voice of thunders, and No ! by the swiftness of lightnings, and No ! by the beauty of Seth, and No ! by the priesthood of Melchizedek, and No ! by the prophets that have not sinned, and No ! by the humble ones who were not enticed by luxury, and No ! by the chariots of cherubim, and No ! by the fasting of the house of Hanania,† and No ! by the inheritance that Sunday shall disclose, and No ! by the continence of Joseph, and No ! by the prayers of Moses and of Aaron, and No ! by the gospel, and No ! by the gospel that the four evangelists preached, Matthew and Mark and Luke and John, upon whom the holy church is built, No ! by that hour in which John the Baptist laid his hand on the head of Our Lord, No ! by

* These words omitted, but supplied in margin, and on an equal footing with the rest.

[†] I suppose the companion of Daniel to be meant: see Daniel i. 10-21.

صَهْ نَحْمَدًا: لَا سَلَا بَرَّهُ * وَلَطَّافًا بِمَدْحُومٍ عَمَدْهُوْمَ امْدَهْمَهْ
مَلْكَمَهْ. بَلَا اَمْدَهْمَهْ لِلَّهِ لِلَّهِ صَهْدَهْ بِصَوْلَمَهْ اَلَا اَمْدَهْمَهْ لِلَّهِ صَهْدَهْ
بِلَّهِ سَلَا: اَمْدَهْمَهْ لَهُمْ بَلَّهِ عَلَهُ مَلِّهْ بَصِّرَمْ صَمَمْ. مَلِّهْ اَمَمَهْ
؟ اَمَمَهْ صَهْ. مَكْ اَمَمَهْ بَعْدَهْ مَوْهَهْ لِلَّهِ لِلَّهِ لِلَّهِ: مَهْدَهْ اَلَا مَنْهَهْ
كَهْ فَلَكْمَهْ، مَلِّهْ بَعْدَهْ لِلَّهِ لِلَّهِ لِلَّهِ: مَلِّهْ قَسَمَهْ مَلِّهْ. اَمَدَهْهَهْ
صَهْ بِصَهْ مَهْمَهْ مَهْمَهْ. مَكْ بَلَّهِ لِلَّهِ لَهُمْ اَمْدَهْهَهْ لَهُمْ
صَهْ لَهُمْهْ مَهْمَهْ حَلَّتَهُمْ لَا مَهْمَهْهَهْ: حَلَّهُهْ لَا مَهْمَهْهَهْ بَهْهْ مَهْهْ
مَهْهَهْ عَمَّهْهَهْ اَمَدَهْهَهْ: صَهْمَهْ لَا دَهْهَهْ عَلَّهَهْ: مَلِّهْهَهْ نَاصَهْهَهْ مَهْمَهْهَهْ لَا
لَهُمْهَهْ. مَلِّهْهَهْ حَلَّهُمْهَهْ اَسَمَّهَهْ: مَهْمَهْهَهْ بَهْهَهْ مَهْمَهْهَهْ مَهْهَهْ لَهُمْهَهْ
هَهْ: بَهْهَهْ مَهْهَهْهَهْ. مَكْ اَمَمَهْ بَهْهَهْهَهْ لِلَّهِ لِلَّهِ: لَهُمْهَهْ مَلِّهْهَهْ لَهُمْهَهْ

the wood of the cross that bare Our Lord in Jerusalem, No ! by the sepulchre in which Our Lord was buried, and No ! by the mystery of the twelve apostles that they preached within the upper room, No ! by the strength of myriads and† myriads of angels that serve before him by day and by night—that this Letter was not written by the finger of man, but this [Letter] was written by the finger of the living God ; and it was sent to you that ye might turn yourselves from your evil doings, and from the whoredom in which ye are ; and that every one that hears the matter of this letter, the people, but standing on their feet, may both hearken to this Letter and entreat mercies from God with a pure heart and with agonizing tears ; and that every one with whom the Letter is may read in it continually, may read it before men without delay.

Whosoever does not acknowledge that it was sent from our Lord Jesus Christ, his vineyard shall not bear fruit, and his seed shall dry up, and his children shall not live, and he is under curses. And every one that presumes to despise (*lit.*, adds and

* This letter appears to have been intended for a ?, but it is unfinished and unpointed. *As it is*, it is as given above.

† Probably a slip for 'of'—extremely easy in the Nestorian script.

مَنْ عَدْ . وَدَدَكْ لَهْ حَكْمَهْ مَكْهُدَهْ عَدْمَهْتَهْ بَهْ مَنْ سَهْ مَهْمَهْ :
مَهْمَهْسَهْ لَلَّا سَهْسَهْ لَهْسَهْ مَهْسَهْ . مَهْسَهْهَهْ لَهْسَهْ مَهْسَهْ
مَهْمَهْ حَكْمَهْ أَهْمَهْ

مَهْمَهْ لَهْسَهْ بَسَهْ مَهْمَهْ لَهْ أَهْمَهْ مَهْمَهْ لَهْسَهْ عَدْمَهْتَهْ
بَهْ مَهْمَهْسَهْ مَهْمَهْ لَهْسَهْ مَهْمَهْ أَهْمَهْ . أَهْمَهْسَهْ مَهْمَهْ لَهْسَهْ
مَهْمَهْ سَهْ سَهْ مَهْمَهْ لَهْسَهْ : سَهْ لَهْ مَهْمَهْ لَهْسَهْ بَهْ حَكْمَهْ
مَهْمَهْ : لَهْسَهْ لَهْسَهْ مَهْمَهْ بَهْ مَهْمَهْ لَهْسَهْ لَهْسَهْ حَكْمَهْ . حَكْمَهْ
مَهْمَهْ سَهْ سَهْ . مَهْمَهْ لَهْسَهْ لَهْسَهْ لَهْسَهْ . أَهْمَهْ سَهْ
لَهْسَهْ سَهْ سَهْ بَهْ . لَهْسَهْ لَهْسَهْ أَهْمَهْ .

despises) [aught] of this Letter, he is guilty therefrom. And everywhere that the Letter shall be read, let confession and praise be given to God the Lord of all, who gave to him to do and keep the commandments of our Lord Jesus Christ.

Praise to His Father, and confession to the Holy Spirit, and exaltation [to the Son]*, now and in every season, and forever and ever. Amen.

Ends the Letter that Descended from Heaven upon the Hands of Mar Athanasius, Patriarch of Rome, the Great.

From the hands of the sinful servant, black of face, the stranger priest Zerwanda, son of the late scribe the son of priest Warda. I desire and crave in supplication your love as a friend. Is it fitting, brethren, that you should make mention of the writer as proud? No, my Lord. In your prayers in the house of perfect holiness, read, and intercede, O beloved, with Great Jesus the Delightsome, that he will forgive the debts of him [who is] full of corruption. Amen.

* The scribe has omitted these words, doubtless by mere accident.

NOTES.

In comparing this recension of the legend with that published in Vol. XIII. of the Journal, pp. 34 seq., a number of things in the latter are seen to need emendation. For most of the textual emendations I am indebted, as often hitherto in many things, to the kindness of Professor Nöldeke. I will mention only the most salient matters.

In the title, the word **قصة** is the Arabic **قصة** 'history' or 'narration.' The title, therefore, is not the 'Extremity,' but 'The Narrative of the Romans.'

That the text is late is shown not only by the above instance, but, among other things, by the word نسخة = Arabic **نسخ** 'copy.'

Page 38, line 5, **ڦڻڻ** is a misprint for **ڦڻ**.

" " " 12. ~~م~~ is a misprint for ~~م~~،

" 39. " 7. مَعْلَم (MS.) would be better مَعْلَمَة.

" 40 " 10 متر (MS) would be better 10 متر

Translation, accordingly, p. 46, line 18, would read 'poor' or 'miserable,' instead of 'destitute,' and the foot-note would disappear.

Page 41, line 2, the better emendation of **ՀՀԿԱ** is to **ՀՀԿԱ**, the scribe having mistaken a *nun* for a *lomad*. Translation, p. 46, line 31, read 'Ninevites' for 'Greeks.'

Page 41, line 7, **وَمَدِّعُوا مَدِّعِيَّة** should be **وَمَدِّعِيَّة مَدِّعُوا**. In the MS. the first part is at the bottom of one page, and the rest at the top of the next page: a manner of (unmarked) word-division which I was not prepared for. Translation, accordingly, p. 46, line 37, 'be steadfast in' instead of 'number the full amount for'

Page 41, last line but one, ~~to~~ ⁱⁿ (MS.) should be corrected to ~~in~~ ^{to}.

Page 42, line 2, $\text{J}_{\text{C}}\text{H}_{\text{C}}\text{O}$ (MS.) would better be $\text{J}_{\text{C}}\text{H}_{\text{C}}\text{O}$.

Page 43, line 3, **وَمُهَاجِرُ** is a mistaken reading of the MS., which has, though faultily written, **وَمُهَاجِرُ**. Translation, p. 48, line 3, for 'exhorters' read 'words'; and *dele* the foot-note.

Page 43, line 8 **ستا ۱۲۰۰** (MS.) should be **۱۲۰۰ ستا**.

Translation, p. 48, lines 8, 9, for 'diseases in full measure hateful,' read 'incurable diseases.'

Idem, for ~~لِدَنْ~~, (MS.) read ~~لِدَنْ~~. Translation, p. 48, line 10, for 'swarm' read 'issue' or 'breed.'

Page 44, line 11, ~~لِدَنْ~~ should be emended to ~~لِدَنْ~~.

Page 45, end of first paragraph. The new text shows that instead of 'that are life and death to those who behold,' the rendering should be 'that the living and the dead behold (or, look for).'

Page 45, second paragraph, line 4, in the light of the new text, needs a comma after 'deacons.'

Page 45, last paragraph. It is evident from the new text that the passage from 'If ye do not keep the day' to the end of the paragraph is probably misplaced, and belongs in another part of the narrative.

Page 46, line 3. As I ought to have recognized, and as the new text also demonstrates, the ~~وَالِلِّ~~ (*ter*) is not the Latin 'Heus,' but the Greek *ἄγιος*; just as in modern Greek. For 'Alas . . . holy,' read 'Ayos (or *ἄγιος*), Ayos, Ayos, that is, Holy, Holy, Holy.'

Page 46, second paragraph. While the two recensions agree with reference to the dates of the first and second letters respectively, they differ in regard to the date of this third letter. In the old text it is A.D. 778, December 25; in the new, A.D. 783, April 24. The difference in date, however, has no bearing that I can discover upon the verisimilitude of the fable or the age of the composition.

Page 48, line 4. For 'tread him down,' read 'overtake him.'

THE COMPUTATION OF THE SICK.

FROM the same manuscript I give the text (along with a translation) of what appears to be a collection of excerpts relating to the magic diagnosis of diseases by means of lots or numbers. As will be seen from the reading, it is not more brilliant than other specimens of the divining art, and would be unalterable in method or result for the same individual, whatever his disease—unless, as often happens among Orientals, his name should be changed in the course of his life. The meaning of the reference to certain monasteries and writings I do not quite fathom. It may be the authority cited for the diagnostic pre-

cept; or it may be the place to find a written formula, as for an amulet, charm, or magic medicine.

The composition occupies almost exactly two pages of the manuscript. The writing is about as good and about as faulty as the rest of the manuscript, correction being needed here and there. I have omitted most of the pointing, retaining it in some spots, especially where I think—or know—that it is wrong. The interpunction of the words I have retained. The passages underscored are in red in the manuscript; a fact which accounts for the omission of some apparently needful interpunction. But the Syrian scribes usually considered the end of a paragraph, or a change of inks, to be sufficient notice of a pause or stop.

The following are the text and translation :

صلح محن محدثن سمعت سمعت [١] محن كوف

سمعت محدثن محدثن محدثن محدثن محدثن

١٠٣ محن كوف كوف محدثن محدثن محدثن محدثن

١٠٥ محدثن محدثن محدثن محدثن محدثن محدثن

١٠٧ محدثن محدثن محدثن محدثن محدثن محدثن

١٠٩ محدثن محدثن محدثن محدثن محدثن محدثن

TRANSLATION.

In the name of our Lord I write the computation of the sick; to deduce it from the numerical parts (or, lots, *sortes*).*

Reckon up his name† and the name of his mother,† and divide by nine.

Now if thy remainder is one, on Sunday arose the diseases, at sunset. The evil eye has possessed [him] by his head and by his shoulder and by his neck. Nine days will the diseases last.—Monastery, Mar Yohanan. Writing, Of the Evil Eye.

* I read مُكْتَفٍ, as an almost certain emendation of the incomprehensible مُكْفِفٍ.

† That is, add up the numerical values of the letters.

١٥. لِغَرْبَةِ عَمَّا يَرَى حَمَدَهُ لِغَرْبَةِ اِنْتِهَا حَسَنَهُ مَبْرُوا بِخَنْدَقِ
بَرِ اِبْرَاهِيمَ مَلِي سَوَادِي مَنْسُونَهُ لَحَّافَهُ مَلِي مَنْسُونَهُ مَلِي مَنْسُونَهُ

۱۵) لَكِنْ عِصْمَيْ كُوْ صَدَمْ لَكَدَصَمْ أَسَدْ مُنْتَدِنْ بَصِيمَدْ أَفْ
بَصِيمَ أَوْ بَصِيمَ لَعْ لَكَدَنْ بِيَسْتِنْ صَدَنْ بِيَسْتِنْ كَسْ لَعْ
عَدْتَكَلْمَدْ أَدْ عَدْلَكَلْمَدْ سَبْ سَمَدْ ذَفْ قَهْمَدْ أَفْ بَنْدَ بَصِيمَدْ أَفْ
سَبْ ذَفْ بَنْدَ بَصِيمَلْ خَبْدَنْ بَصِيمَبْ بَصِيمَ عَدْلَكَلْمَدْ أَدْ عَدْلَكَلْمَدْ
خَبِيمَدْ * صَدَمْ أَسَمْ كَهْ كَسْ بَنْدَ عَبْدَنْ أَفْ أَصَمْ لَهْ سَبْ

But if thy remainder be two, it was on Monday, at the new moon, [that] an infirmity (or, an infirmity-producer) caught him by his loins and by his belly and by his heart and by his whole body. The sicknesses are from God. Three days will he be sick. —Monastery, Peter and Paul. Writing, Of Every Sort.

And if thy remainder be three, on Tuesday arose the infirmities (or, infirmity-producers), a hot and also a dry one. The air of demons has fallen upon him. Therefore let him wash in water, and make an ointment, [and] three lampwicks from his clothes. Put one at the top of the head, and one at the top of the right arm, and one at the top of the left arm ; while they are yet burning, pulverize their ashes and throw dust in the midst of it, and wash [him] with it alone [at] a pure place, and also make [him] drink it. Sixteen days will he be sick.—Monastery of Mar 'Abdisho'. Writing, I will lift up mine eyes to the Hills.

* These two underscored words have evidently been transposed by the scribe. They belong just before the four last words of the paragraph. Also, the word لِهِمَا is evidently to be supplied before them.

† Read **Δεῖ**, as a subsequent passage shows us to be necessary.

٥٠ اَوْصَدَا عَمَمْ لَوْ صَمَلْ اَوْصَمَتْ اَوْ جِبَرِيلْ اَسْمَهُ مَدْنَهْ : حَنْ
 صَمَلْ لَا مَنْهَا مَدْنَهْ جَلَّهَا سَمَا اَفْ دَمَلْ صَمَدَا اَسْمَهْ يَنْدَهْ اِنْقَدَهْ
 حَمَدَهْ اَهْ مَهْ : مَدْنَهْ جَنْهَا حَنْهَا فَخَبَدَهْ حَمَدَهْ دَوْسَمَ صَمَدَا
 ٥١ صَمَدَا عَمَمْ لَوْ صَمَلْ سَمَمَهْصَمَتْ ١٠٣ صَمَدَهْ مَهْ مَدَاهَدَهْ
 شَمَاتَهْ دَلْهَا مَدَهْ جَلَّهَا اَوْ جِبَرِيلْ لَعَهْ لَهَمَهْ اَفْ دَمَلْ جِهَادَهْ
 اَهْ دَهْ مَهْ : مَتَهْ مَدَهْ جَنْهَا حَنْهَا فَنَبَهَهْ حَمَدَهْ حَمَدَهْ لَهَنْهَهْ
 جَاهَهْ صَهْ جَهَهْ . مَهْ جَهَهْ دَهَهْ جَهَهْ جَهَهْ جَهَهْ
 ٥٢ اَهْ عَمَمْ لَوْ صَمَلْ كَوْهَهْ ١٠٣ صَمَدَهْ مَهْ لَهَهْ دَهَهْ
 بَهَهْ دَهْ فَهَهْ مَهْ لَهَهْ . مَهْ سَهَهْ يَعْنَهْ لَهَهْ مَهْ مَهَهْ يَهَهْ
 حَهْ : مَهْ : مَهْ مَدَهْ جَنْهَا حَنْهَا مَهَهْ مَهَهْ مَهَهْ مَهَهْ جَهَهْ
 شَهَهْ

And if thy remainder be four, on Wednesday the air of a demon took hold of him. He passed through water without calling upon the name of the living God. It is also a bad spirit. Let him give alms to the fatherless. Thirteen [days] will he be sick.—Monastery, Mar Sha'itâ. Writing, Of a Bad Spirit.

And if thy remainder be five, on Thursday arose the disease, from over-eating (*lit.*, from abundant meats) without calling on the name of God. The air of the devils has fallen upon him, and also a spirit of demons is in him. Sixteen days will he be sick.—Monastery, Mar Sargîs (i. e. Sergius). Writing, Of him in whom are Devils, from the Blood of a Black [adj. feminine] Cock.

And if thy remainder be six, on Friday arose the disease, from the presence of an infirmity-producing smell, in his head and in his heart and in his breast. It turned back two degrees, requiring an amulet. Twelve days will he be sick.—Monastery, My Lady Maryam (i. e. Mary). Writing, Of the daughter of the Moon.

And if thy remainder be seven, Saturday there fell upon him the fear of *Zâchafl*, an infirmity (or, producing infirmity) in his trunk and in his heart and in his head. Fright has fallen upon him. Bring dust from seven ways, and from seven graves, and water from three fountains, and water from beneath a mill, and call over their heads *Barshith*; and let him wash with them in a pure place. Twenty-one days will he be sick.—Monastery, Mar *Giwargis* (i. e. George). Writing, Of Fear and Quaking.

And if thy remainder be eight, on Wednesday he saw an evil vision. From a stroke of Satan is all his body sick. Twenty days will he be sick.—Monastery, Chazqîl (i. e. Ezekiel). Writing, Of an Evil Spirit.

And if thy remainder be nine, [on] Friday he sat upon a heap† of filth or upon a mass† [of it]. He did not bring the name of God

* Read *signs*.

† I am uncertain about the meaning of this word.

بَلْ مُتَكَبِّرٌ مَذَمُونٌ دَمْكُونٌ مَذْمُونٌ مَذْمُونٌ مَذْمُونٌ

أَهْمَنْ

beneath the emptying* of the house. The air of Zardok has fallen upon him. Nineteen days will he be sick.—Monastery, Qûryaqûs (i. e. Cyriacus). Writing, He sitteth in the Secret Places. Amen.

* I am uncertain about the meaning of this word.